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There is an occasional lapse of dignity in the style and presentation, as, for example, in the choice of chapter-titles. Even in a popular work such headings as "The Portuguese Laughed Too Soon", "Sir Josiah Overrides Tribulation", must appear somewhat striking. Others again, as for example, "The Governor-General Fights, the Company Pays", "The Doom of the Ledger", are very suggestive. The chapter on the "Muse in Leadenhall Street" has a peculiar charm. It affords us a new point of view of the familiar figures of Lamb, Sir Josiah Child, and John Stuart Mill, in the large rooms and atmosphere of the India House. The portraits and illustrations are well chosen, though in a number of cases no clue is given as to the source from which they are drawn. There is no index.

W. E. LINGELBACH.

The English Church from the Accession of Charles I. to the Death of Anne (1625-1714). By the REV. WILLIAM HOLDEN HUTTON, B.D. [A History of the English Church, edited by the late Very Rev. W. R. W. Stephens, D.D., and the Rev. William Hunt, M.A. In 8 vols., Volume VI.] (London: Macmillan and Company, Limited; New York: The Macmillan Company. 1903. Pp. ix, 368.)

HAVING given this book a careful reading, it seems to me that Mr. Hutton has not done himself justice, and that the book is less helpful and interesting than he might have made it, if he had not been hampered by the necessity of writing according to the plan made for him by the editors of the series in which it appears. Take the matter of references. The general reader considers them as only disfigurements of the page, while they are very dear to the scholarly reader and essential to the student. The plan adopted by the editors is to give no foot-notes, and to put no numbers or other signs in the text referring to references or notes at the end of chapters or of the book, but to append to each chapter a paragraph headed "authorities" in which mention is made of the sources used in its preparation. It is presumably somewhere in the mentioned "authorities" that the quotations made in the chapter occur. But as it manifestly would require an acquaintance with the authorities equal to the author's to enable one to locate these quotations, the editors' plan seems to me poor. It would have been better to give at the beginning of the book an annotated list of books and other sources used.

The limited space at Mr. Hutton's disposal has also, apparently, hampered him. He has met the demand for conciseness by limiting himself rigidly to the direct concerns of the Church of England during the period. But thereby he has decreased interest in his narrative very much and also rendered it unintelligible to those readers whose only knowledge of the period is derived from this book. Again, the editors insisted on objectivity. They bore in mind that the period assigned to Mr. Hutton was the seed-time and harvest of Nonconformity, still, alas,

extant and very sensitive ; and as it was important to spare its feelings, they reminded Mr. Hutton that if in the period the Church of England came in for mighty rough handling, she did some equally rough handling herself. Her ability to pay in the coin in which she had been paid was unquestionable, and in the game with dissent she could always go one better. So they told Mr. Hutton to restrain his High-church proclivities and let the facts speak for themselves, whereas he would have liked to do the talking through a megaphone.

Restriction in the amount of quotation has, however, hampered him most of all. He has been unable to use much of the accumulations he had made and has had to give sentences when he wanted to give paragraphs. The pity of this restricted use of quotations is all the greater when we perceive how far afield he went to gather them. Already master of the general and familiar literature of the period, he has sought the recondite, and so we have in this book a surprising number of quotations from and allusions to fugitive pieces, the true Parthian arrows of the period, shafts sent oftentimes with great effect by those in pretended flight. He makes liberal use of those clandestinely written and still more secretly printed handbills, pasquinades, lampoons, squibs, and other non-literary but tremendously virile productions, which had a mushroom-like growth and a Jonah-gourd-like ephemerality, but goaded the Gulliver of the Church of England to madness. Mr. Hutton has also read many of the sermons of the period, especially the funeral sermons, which got into print in the same way as they do to-day. Admiring friends of the preacher request "a copy for publication", and when it is in print they glance at it, wonder why they had asked for it, and sell it unread to some passing junk-dealer. But the historian finds all these printing-press products just spoken of raw material, out of which to weave his fabric. Owing to his restriction, those used by Mr. Hutton in this volume, though numerous, are so miscellaneous and of such bewildering brevity that the reader is not so much helped as he might have been by fewer but longer pieces.

The result of this hampering, this attempt to write a volume to fit some one else's ideas as to what it should be in length and contents, is very much to weaken it. It is tame when it should have been stirring. The period, though in some aspects repulsive, for neither Assent nor Dissent can contemplate it with satisfaction, was one which tried men's souls. But Mr. Hutton has failed to interest us in his theme. We shed no tears when England's martyred king lays his head on the block at Whitehall ; we raise no huzza when William III. establishes Protestant supremacy. The facts are all there, diligently collected and admirably marshaled. We feel the grip of the master. But we do not feel the pulse throbbing at the wrist ; the hand itself is cold. When, however, Mr. Hutton has finished his narrative proper, he gives us three chapters, entitled respectively, "The Church in Relation to Political Theory and to Literature", "The Religious Societies and Missionary Work", and "Church Life, 1660-1714". These chapters are so admirable, so deeply interesting,

written so *con amore*, that they exhibit Mr. Hutton's mastery of material in a way altogether delightful and make us think that the whole volume might have been equally good if he had not been hampered.

Opposite the title-page is an outline map: "England in Dioceses during the 17th. Century". The lettering must have been done by a map-maker, not by a printer, otherwise there would not have been a period after "17th" as if it were a contraction! There are two appendixes, one a helpful chronological list of "some principal events", the other a table of rulers and of archbishops in England during the period. There is also an index, but it is inadequate.

SAMUEL MACAULEY JACKSON.

William Penn as the Founder of Two Commonwealths. By AUGUSTUS C. BUELL. (New York: D. Appleton and Company. 1904. Pp. vii, 368.)

THERE are many biographies of William Penn, and every new one should show some cause for existence. Fresh documents are being discovered and much old material in the library of the Historical Society of Pennsylvania and elsewhere has not been fully worked over. The excuse for this volume does not seem, however, to lie in a careful examination of this hitherto undeveloped matter, but in a new view which the author chooses to take, based on the data accessible to all past historians. There are many traces of careful examination of certain old authorities, but through it all there are very manifest the opinions of the writer, expressed with much vigor and reiterated with a persistence which makes an indelible impression. The book is interesting and forcible throughout, and the reader arises from its perusal with certain well-defined views of its teachings. The style is vigorous, but often drops into the colloquialism of the daily press, as: the Puritan "made the climate torrid for his adversaries"; "the nation, having all the cunning and none of the right, cheats the eye-teeth out of the nation"; "There was throughout Quakerdom what the average Cockney would call a 'blue funk'"; and so on in great abundance.

The position which the book takes with regard to William Penn is that he was a great statesman and a good man, whenever he was able to get away from the malign influence of George Fox and the Quakers. His constitution for West Jersey is said to be "the greatest code in popular government that has fallen from the pen of mortal man" (p. 97), and eulogies on his character and goodness are plentiful enough to satisfy his greatest admirers. This greatness and goodness are, however, entirely apart from his religion. That was a mass of "visions or whims or chimeras". He was originally "hypnotized" by Thomas Loe, and all his life through was "held in mental subjection by the vagaries of George Fox". Whether the two views are compatible may be left to the decision of the readers. The author says, "it is impossible to comprehend it", and leaves us without any explanation or attempt to